THE

PACIFIC EXPOSITOR.

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A PRIVILEGE OFFERED.

A PROVERB says, "Many littles make a mickle." For example, many grains make the mountain, many drops fill the ocean, and many stones cause the pyramid to rise; and many dimes would fill an editors' exhausted treasury. It may be true that many cooks spoil the seasoning of the porridge, but it hath never yet happened, since the foundation of the world, that too many paying subscribers have spoiled a literary and religious journal. The PACIFIC EXPOSITOR oweth no man any thing but "to love," and thereby fulfilleth both the law and the Gospel: except indeed the great debt it oweth to its editor and proprietor. It has been paid for every page of it, as issued, from the beginning till now. But some of our readers are in arrears. We are now in the tenth month of the second year, and some of our subscribers have not paid any thing—not even for the first volume. This is owing, in some cases, to a mere oversight—in others, to the habit of putting off—and with others it has not been convenient—and with a few, it may be that misfortunes have crowded upon them, so that they are not able to pay. We do not wish any who are in this last condition to pay. We are happy for them to have the EXPOSITOR without charge. To others, we have a word or two to say. Our

terms are strictly *in advance*, and for such a work, the terms are low. The expense of a collecting agent is so great that we have none. And we hope our friends will save us also from the trouble of sending out bills. It is but little trouble to send money through the Post office. A very little energy on the part of the friends of the EXPOSITOR, would be a great personal relief. We are doing, with God's help, "a great work," and we cannot come down from it. It is the unanimous opinion of our wisest and best friends, and of some of the ablest men of the church, and most earnest advocates of our church schemes, that the EXPOSITOR or some journal of the kind, is indispensable on this coast. *We cannot do our work without it.* Will not our friends then, at once exert themselves to extend its circulation? There are many in this city as well as in the interior, and in the East, who could take it, that do not, and pay for it too, without any inconvenience. "Many hands make light work." But when the editor "alone and by himself," has to pay a large round sum each month, it is not *light work.* What is three dollars a year to a Californian? It is something, however, for an editor to pay sixty times three the first of every month. It is *mickle* to him, but nothing divided among many. And as we begun our talk with a Dutch proverb, we conclude it with a Scotch saying, "Meikle crack fills nae sack," or much talk does not make the pot boil.

CIRCULATING NEWSPAPERS.

IT HAS been our custom for years, to make our Church, as far as was consistent with its more sacred purposes, a Reading Room. By this we do not mean merely that each worshipper should have a Bible and hymn-book, and unite with the pastor in all the services, but also that tracts and periodicals are distributed in the seats, especially in the gallery pews, where it is presumed there are generally a number of persons *who are from home*, and denied the accommodations of regular post offices. Secular, sectional and partizan papers are not circulated in this way, even some of the so called religious journals are excluded. Our Exchanges, as far as we judge them suitable, are distributed in this way We are not, however, responsible for all that is in them, nor any one of them. There is no writer or book, except the Bible, that we endorse as perfectly correct and to be relied upon.

CALIFORNIA FOR INVESTMENTS—A WORD TO OUR EASTERN BRETHREN.

If we had time and space we could show, we think, most conclusively, that at the present moment our State offers great inducements for investing in lands, mines, cattle and town lots. This State is the best country for a farmer to make a living in that we have ever seen. He may raise more grain and keep more cattle with less exhaustive labor than in any of the States east of the mountains. As a home for farmers with large or growing families, we know of no country, all things considered, more to be desired. Even in those valleys where the price of land seems so high, a few crops will pay for it. Our climate is equal to that of the most salubrious parts of Italy, and the richness of the soil cannot be over-estimated. Its adaptation to grains and fruits of every description is beyond question. But it is not now of our material wealth we are speaking, but of the inducements that are offered to pious and benevolent persons whom God hath blest with wealth, to lay the foundations among us of such institutions as may be a blessing to the Church of God in generations to come. The logic of events is stronger than the logic of schools, and leads us imperatively to the conclusion that the time has come for great exertions to be made for Christ's kingdom on this coast. Funds invested here will yield an increase more manifold, and in quicker time than anywhere else. This is true of money in things material; and it is true as it regards literary and religious institutions. If they grow up here at all, they must grow quickly, and their foundations must be strong and broad, and their style and aim superior. But it will be readily perceived that in all new States, however liberal the churches may be, that the number of objects to be cared for is so great, that they will in some of their efforts need help from abroad. In a new country like this, for example, the inhabitants have to recover from the cost of coming to it, and the expense of a removal to California is and has been great. Then they have to open roads, build dwelling-houses and barns and fences, and to wait for the yield of their fields and the increase of their flocks. Then churches and school-houses have to be built and the children have to be educated. And moreover, with a few exceptions in San Francisco, and in two or three of the largest towns, the congregations are small and feeble, and dependent on missionary aid. It is

not strange, therefore, that we should look to our brethren in the older and wealthy States and cities for help to found our literary institutions. This has always been done in other States. It was so in the New England colonies and in the Middle and Southern States. *Harvard* and *Yale* were founded by the Puritans when they were poor and feeble in numbers. But they begun to endow them as soon as they begun to exist, and their descendants have continued to increase their endowments till this day, and most nobly have they done. They sought aid also from the mother country. The same is true of the College of New Jersey, which was founded when the whole population of New Jersey, New York, Delaware and Pennsylvania was not equal to that of California. The same thing is true also in the history of educational institutions in the Northwestern States. Nor is there any reason why it should not be done for California. Nay, on the contrary, there are many strong reasons why our eastern brethren should now help us to establish a first-class university in this city. It is not our purpose now, however, to go into an exhaustive plea, but we venture to make the following suggestions: 1. This city now numbers about 80,000 inhabitants. It now is and always will be the metropolis of this vast Pacific coast from Panama to Kamschatka. The census of this coast north of the Gulf of California shows that there is a population of about 800,000 or 1,000,000. And in this city there is no college or school that offers a liberal and thorough course of education. 2. Although it is only a few years since the advent of children to this coast, still there are now many lads here who are of the proper age to be at College, and some of them have gone through their preparatory studies, and must now enter upon their college course, or be denied for ever the advantages of a thorough and finished education. A few of them may be sent to Europe and a few to the East, but most of them will go without a College course, if they do not get it here. And on many accounts, it is desirable that the most of them should be educated at home. 3. Not only self-interest, then, and the claims of home upon our children, call upon us to provide for them the best training the civilization of this age can afford, but the GREAT FUTURE of this part of the globe calls loudly upon us to lay deep and strong and sure the foundations of the literary and religious institutions that are to mould its destiny. Where is the man of wealth that would not rejoice to found a University that should have as much influence upon the coming generations as Edinburg, Yale, or Princeton has had upon ours? And yet there is not a doubt but that a University

may be built up here that shall equal or surpass in influence upon the human race either of these. This is an unparalleledly healthy country and city. We have a most vigorous population, and it will soon become one of the largest on the continent. And such is our position, that San Francisco will be the radiating point to a vast circumference. 4. This, moreover, *is the time to lay such a foundation.* Now there is need for the University. The door is open. The youth are ready to enter. The right men are here to teach and to lecture. Every possible guarantee of character and good faith and for the proper management of bequests for this purpose can now be given. Before this article is published the City College, as the nucleus of the University we need, will be an incorporated institution. What we want here now in order to the establishment of such a University as shall meet the requirements of our youth and be an ornament and an honor to our city is the endowment of professorships. The friends of the CITY COLLEGE have already provided a suitable building for present necessities. The position is a central one, and such that the ground will always be valuable. For a century to come it will be near enough the centre of the city to afford easy access from all parts of it. Lecturers of the first ability can be engaged for the usual course of studies pursued in our best institutions. *Our immediate and pressing want is an apparatus, and some provision for indigent young men of piety and talents. We are now greatly in need of endowments for professors and scholarships.* Shall not this city, then, have a University of a character corresponding to its wealth, energy and liberality, and in keeping with our age and country? And are there not persons of wealth in the older cities and States where colleges of all sorts are already established, desirous of leaving their name as a blessing to the Pacific world? Are there not pious persons who, for the love of mankind, and for the sake of our holy religion, are desirons of raising a banner here that shall inspire the Lord's hosts for centuries to come as they go forth to battle against the powers of darkness? Our day is telegraphic. We move with express energy. It will require only a few years to do a great work here, if we can get the right foundations laid. Who will give us the *dos pou sto*, the whereon to stand, that we may move the world?

From our exchanges, we have observed that many large bequests have been made within the last few years to various institutions of learning. Harvard and Yale have been repeatedly favored. And Mr. Victor Thomson, a wealthy druggist of Hagerstown, Md., died on the 17th July last, leaving the following bequests: $20,000 to

four Boards of the Old School Presbyterian Church, viz: $5,000 to the Board of Education; $5,000 to the Board of Publication; $5,000 to the Board of Foreign and $5,000 to the Board of Domestic Missions. He also devises $5,000 to the Presbyterian congregation of Hagerstown, for the enlargement and improvement of its church edifice; $1,000 to the charity school of the town; $2,000 to the mayor and council of Hagerstown for the purchase of fuel for the poor; $1,000 to his colored servant, which at her death is to revert to the town, and be appropriated as the preceding legacy, &c. This is well, but unless there was something peculiar in Mr. Thomson's case, it would have been better for him to have been his own executor. We shall thank God for legacies for the promotion of his truth, and shall not cease to pray to Him for them; but we prefer to see men who are blest with this world's goods using them for his glory while they are themselves living and able to superintend their own investments. In most cases they can use their means to a better advantage than their executors or than trustees will do. Men can usually attend to their own business better than others will do it for them. Within our own knowledge several large estates have been lost in the hands of administrators, and munificent legacies have either been lost or wholly misapplied. And besides, when a man uses his money himself for establishing permanent public institutions, he is not only sure of its proper application, but he has a right to expect a blessing to come upon himself. Giving of our substance to promote Christ's kingdom is a means of Grace and an act of piety. And as it is more blessed to give than to receive, so blessed is he who hath the heart and the means to give.

A Smile and a Prayer. — In looking upon the splendors of the creation, we may have as Geibel says:

"A breath from heaven, our peaceful home,
Which steals so gently through the air,
An inward vision deep and clear,
'Tis half a smile—'tis half a tear!"

A MOTHER'S LOVE.

"O, potent love! that throws its tendrils wild
E'en round the footsteps of an erring child:
That still sustains the mother's broken heart,
And bids her hope till life itself depart;
Sweet is the bond, and dear the hallowed tie,
Made perfect only in eternity." —*Miss Barnes.*

SCRIPTURE EXPOSITIONS.

BY REV. GEO. BURROWES, D. D.

I.

I have fought a good fight.—2 *Timothy* iv: 7.

THE Greek word here rendered "good," answers most nearly to our word "honorable." Its primary meaning is beautiful,—then morally beautiful, noble, honorable. The word "fight" means a struggle, such as the conflict of wrestling in the Grecian games. The Apostle seems, then, to have intended to say,—I have been engaged in an honorable struggle.

At the time of writing this epistle, St. Paul was in prison at Rome, waiting his execution. In youth, he had been trained to an honorable profession, and entered on the business of life with every prospect of advancement to the highest distinction. But the most flattering hopes were sacrificed for the cross of the despised Jesus of Nazareth; honor, preferment, wealth, ease,—all things he counted as loss for the excellency of the knowledge of the Redeemer; glorying in his cross; taking pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; made a spectacle unto the world, and to angels and to men; the offscouring of all things; appointed unto death. He who had the most brilliant prospects in early manhood, found himself at the close of life, an offcast from respectable society; branded as the leader of a sect everywhere spoken against; with reputation blasted; in abject poverty; a friendless stranger, in prison, in chains, in Rome, the metropolis of the civilized world, awaiting a felon's grave.

There, surveying his past career with the wisdom of age and with the soberness of a man on the brink of the grave; what opinion did he express concerning his course of conduct? Had he made a wise choice? Had he done wrong in sacrificing all for the love of Jesus? With that splendid city before him, where wealth, and philosophy, and literature, and eloquence, and military success, with kindred pursuits, were the cherished paths to fame; this despised prisoner, on whom the proud Roman nobles would not condescend to bestow even a look of contempt as they swept by him in their splendor, says, under the inspiration of the Holy Spirit, that notwithstanding the masses and the sentiments of mankind were against him, and his course had brought him into such disgrace among men, he had never-

theless been engaged in an honorable struggle, "had fought a good fight;" that his course was the only course leading to true glory, and that among all the paths to distinction and honor among men, the course he had been pursuing, however ridiculed and despised, was the only honorable course, and opened the only true way to glory, honor, and immortality. This is not the road trod by those who have command of Roman legions; who are rulers of conquered provinces, who hold the proud post of Roman senators; who are enjoying the luxury of princely villas and princely wealth: it is the path that has been trod by me, the humble disciple of Jesus, first trod by Him who was despised and rejected of men, and who has left us an example that we should follow in his steps. Thus, when God was dwelling in human form on earth, that vilest of mortals, Tiberius Cæsar was the first nobleman of the Roman Empire, while He, in whom dwelt all the fulness of the God-head bodily, was so poor that he had not where to lay his head. And while St. Paul, the ambassador of Jesus was shivering in the subterranean dungeon of the Mamertine prison at Rome, so poor as to be obliged to send six hundred miles for his old cloak left at Troas; the miscreant Nero was at the head of the fashionable society of the imperial city and wearing the imperial crown. Thus will it ever be. Thus may it ever be. The servant can never desire to be above his master; nor the disciple above his lord.

The words of this verse are, therefore, to be taken as an expression by the Spirit of God, through the apostle, that the life of the saint however humble, neglected and persecuted, is the only life truly honorable; that the Christian is the truly honorable man, according to the noblest use of the word honor; and that the distinction obtained by him in heaven, is the only true glory.

II.

Revelation, ii: 28. I will give him the morning star.

Like many other of the "exceeding great and precious promises," this bewilders us through its very magnificence. Two things seem set forth in these words. First, they teach that however despised the Christian is in this world, and however humble his calling, though persecuted as the beloved disciple then was in the mines of Patmos, he shall be exalted to honor and glory. During the persecutions of the first three hundred years of the Christian church, no less than in later ages, the distressed followers of the Lord Jesus, needed such promises as are so wisely and tenderly scattered through the book of

Revelation. They are assured that if by faith they endure patiently the fiery trials which try them, the time will come when things shall be changed; when those who hold the power and offices of this world, shall be brought down into their true position, and the saints shall be exalted to sit on thrones, invested with dominion, authority and splendor, as representatives of Him who is "King of kings and Lord of lords." To share in this promised dignity, they must keep the words of Jesus,— that is, cling to the truth of Jesus, and to the course of life, however self-denying and painful, to which that truth may lead; and do this "unto the end." In this struggle, well called by St. Paul an honorable struggle, the believer must "so run, not as uncertainly; so fight, not as one that beateth the air;" he must "overcome," conquer. Not the soldier who remains in the battle only for a few hours, however brave may be his conduct during that time; but the soldier who continues at the perilous post of duty to the very last, is the one who will be made to share in the honors of the victory. If his courage and patience fail, and he withdraw from the conflict but a moment before the victory is secured, or the voice of his commander gives permission, he loses all share in the honor and triumph.

What precisely may be meant by the words "to him I will give power over the nations; and he shall rule them with a rod of iron, as the vessels of a potter shall they be broken to shivers," we are not able to say, further than the general idea, that the persecuted Christian shall share in the triumph and reign of Jesus, when his enemies shall be hopelessly crushed. As they labored in the humblest positions for advancing his kingdom on earth, they shall then be raised to positions of the highest honor, and share in the glory of the utter prostration of His and their enemies. Then Jesus adds, "I will give him the morning star;" that is — I will raise him to be the ruler and possessor of an inheritance so rich and glorious, that I can best express the idea by saying I will not merely make him sovereign of the morning star; but will give him that world of glory as his own. The conquerors and nobles of earth think it a proud distinction to receive as the reward of distinguished services to their country in war, a ducal coronet and ducal domains. Napoleon received as the recompense of his conquests the crown and dominions of imperial France. The Christian conqueror shall have a whole world as his own, and that a world which shall stand out in splendor among the unnumbered worlds of the universe, as the morning star stands out in glory among the stars of night.

But the promise means this, and more than all this. He who made that world of glory, is more than the world. The Creator is more than all his works. By Jesus Christ were all things created: "without Him was not any thing made that was made." "He is the brightness of the Father's glory." At the close of this book, He says, "I am the bright morning star." *Rev.* xxii: 16. When therefore, He says "I will give him the morning star," He says to the distressed saint — I will give him myself, with all the glory and riches, and dominion, given me by the Father; these with myself shall be his; in them he shall share. Like the eye turned towards the sun, the soul turned towards this promise thus blazing forth in its splendor, turns away dazzled and bewildered. We cannot gaze on it now so as to comprehend fully all its meaning. We shall be able to feel the fulness of its reality and truth only when we reach heaven. "Then shall we know if we follow on to know the Lord. His going forth is prepared as the morning." *Hos.* vi: 3. Well might St. Paul therefore say that the conflict for this glory, is an honorable struggle. Well may the believer say in the noble words of Matthew Henry, in his funeral sermon on the death of Mr. Tallents, "The delights of sense, and all the amusements and entertainments this earth can afford, are the despised crowds, through which the soul, thus big with expectation, presses forward in pursuit of everlasting joys."

Lone pilgrim, raise thy weary eyes
To yonder eastern hills,
Where deepest night's dark shadow lies,
And falls its coldest chills:
What blaze above that mountain brow,
This gloomy vale so richly now,
With streaming radiance fills?
Bright burst its beacon-beams afar,
Day's harbinger, the morning star.

O couldst thou, with unfettered wing,
Rise from these gloomy shades,
To that unfallen world, whose Spring
No wintry chill invades;
Where grief nor grave has cast a gloom,
Where flowers in Eden's freshness bloom,
Nor hue the softest fades;
Far from these stormy scenes, how blest
Within those realms of light to rest.

But should of worlds that brightest gem
Be given thee as thine own,
Its pearls and gold, its diadem,
Its undisputed throne:
Its distant climes their tributes bring;

Its willing nations hail thee king,
All glorious, loved, alone:
From death released, from envy's frown,
To wear for e'er so rich a crown;

O wouldst thou earth's neglect and scorn,
With more than gladness bear;
And cheer thy heart, with sorrow worn,
By hope of glory there.
How slight the griefs of blighted earth,
Its thrones and crowns how little worth,
When of such bliss the heir:
How would the gladdened spirit long
To mingle with that starry throng.

But what that pure, unfallen world,
Its throne, its crown, its bliss;
What all those stars in heaven impearled,
More bright, more blest than this:
Can all, with Him, in worth compare,
Who placed those worlds of glory there,
Whose thrones, whose power is His?
Around whose one, eternal throne,
All, Him their Maker, Sovereign own?

Rouse, care-worn saint; though poor, distressed,
To thee thy God has given
More than all worlds thou deemst so blest,
In yonder star-gemmed heaven:
His Son who formed those worlds, He gave,
Thy wrecked and sinking soul to save,
On sin's dark surges driven:
Jesus, whose yonder glories are,
Is given us in "the Morning Star."

NEVER TOO OLD TO LEARN.—One of the ablest and most successful lawyers of Tennessee was a wagoner for many years, and then a merchant, till he was forty years of age. We are also acquainted with a professor of Theology in a distinguished University, who is deservedly a D. D. and an author of no mean repute, and one of the best scholars in our country, who began the study of Latin and Greek after he was thirty years old. And JOHN KNOX, the great Reformer of Scotland, not having enjoyed an opportunity to acquire the Hebrew in his early days, studied it at fifty with all the ardor of a young man.

CHURCH BUILDING.—The American Congregational Union, whose head quarters are at Boston, has inagurated a movement to raise thirty thousand dollars for the purpose of aiding in the building of one hundred Congregational Churches in the North-west.

OUR EVERY-DAY LIFE AND THE PULPIT.

BY GEORGE S. FISHER, ESQ., FROM AN ESSAY READ BY HIM BEFORE THE YOUNG MEN'S CHRISTIAN ASSOCIATION, OF SAN FRANCISCO.

We do not say that ministers are not flesh and blood, "of like passions with ourselves," but that their vocation and office is an holy one and the pulpit a most sacred place not to be lightly esteemed or contaminated with hands stained or spotted with evil things. The example, precept, influence of the pulpit was instituted for most solemn and sacred purposes, and is to be a bright and shining light like the Word, "a lamp to the feet and a light to the understanding." "Holiness becometh thine house," and the pulpit of our day, it seems to me, conforms under our ideas of practicability to the holy of holies, the inner temple of the olden tabernacle and taking the place of that. From this sacred place men should hear such language and messages of grace that when they go forth into the world they would naturally exclaim, "did not our hearts burn within us while he spake unto us," and they be filled with better hopes and more excellent joy as well as knowledge. How important, then, it is that talent, industry and faith unfeigned should be component parts of every preacher of the Word, and that an educated ministry only should honor the pulpit.

The Roman forum, the English hustings and the American stump are naught to be compared with the pulpit of Christ. From it men learn the basis of all law, all government, all order, "and the way, the truth, and the life." And from it the law of perfect peace and love — the Old and the New Testament Scriptures and truths which but for it we would never hear and never know:

> Truths that burn, and truths that glow,
> Truths whose power, like rivers flow,—
> Truths refreshing, quickening thought,
> Truths eternal, precious fraught,
> Truths without no hearts at ease,
> Truths from heaven, truths of peace.

How congenial and beautiful it sometimes is to sit quietly down beside some gentle stream in the hushed stillness of Nature's deepest and most retiring recesses, the dark green wood — some sweet spot of grassy or moss-grown mound where naught but the warbling songster stirs the air and no eye kens you but the All-Seeing One,

and feel the full sublimity of the scene! Oh! then and there how the soul's longings enlarge and expand upon the goodness, the majesty, and the wonderful glories of the Creator — how we may people the wood and every gentle wavy bough with "spirits of just men made perfect," and with faith mounting upward to the skies our thoughts ascend and descend another Jacob's ladder and hold precious angelic communion with our Father and our God! So in the Church, beneath the blessed teachings of the Sanctuary listening to the story of the Cross we can be filled "with all the fullness of the riches of the everlasting gospel of peace," and sit and sing our souls away up to the living throne — that throne around which Angel and Seraphim veil their faces, and with such fervent exultation and exaltation as is only known there, cry "holy, holy, holy" forever and forever.

The influence of the pulpit in our loved land has been and ever will be inestimable and immeasurable. And I think it is not too much to say that the pulpit ministrations of the United States, next to the inherent patriotism of the people, are the most reliable to protect its virtue, its honor, its renown and its stability inviolate as long as there shall be nationality and human governments.

Cromwell, that immortal and invincible old iron-sided "roundhead," you all will remember, told his troopers always "to trust in God and keep their powder dry!" and so have the clergy in our country from its earliest settlement till now. The war of our Revolution witnessed many pulpits guarded by sword and musketry. Many a company of our veteran fathers stacked arms at the place where prayer was wont to be made, united in fervency and spirit, and then resumed their arms and march. And such eloquence and patriotism and prayer as those godly men, most of the ministers of our revolutionary times offered up only cause by faith. Those men hated tyranny in all its forms, and while preaching, Christ preached that "liberty wherewith the Bible makes men free." Aye — "there were giants in those days" — men who loved God, liberty, country, and had the sword of the spirit in their hearts and a sword of steel in their hands when necessary. There were some who shouldered the Cross upon one shoulder and musket on the other — and "by their deeds ye shall know (and remember) them." Those men, many of them "angels unawares," felt obliged to preach "they that take the sword shall perish by the sword," but when peace was made all carnal weapons were laid aside.

The clergy of America, in all the earlier settlements, (and now

on our frontiers in the pioneer settlements, on the borders and in the distant territories,) have always shown an indomitable spirit, and in and after our revolutionary struggle were an host of themselves, and their prayers were "mighty to the pulling down of strong holds"— they were heard in heaven. The influence they exerted when gloom like the blackest clouds overshadowed the whole land, is only known on high. And to-day the same influence, the same spirit abides with them as a body of men and gives tone and character to the policy, law, and activity to the whole nation in a greater or less degree. To-day, were I to go into the field at the head of a million armed men to defend my country against foreign or internal foes, I would give more for the united prayers of the faithful pulpits of our land than all her armies combined without them. These were Johnson's, Gideon's, David's and Samson's, even now are the watch-towers of Zion's walls in the pulpits of America, men "mighty in the Scriptures" prevailing in the spirit and in prayer, and these, in in certain emergencies, are more than thundering cannon and myriad musketry. The man or men who lightly esteem the influence and power of the pulpit and the ministry of the nineteenth century, more particularly of our country, has studied history to little purpose indeed; and he or they who judge that its power or influence upon the masses is to be despised or disregarded as insignificant or subordinate and secondary will find himself much mistaken, for it certainly may be truly asserted, and it cannot be truthfully controverted, that as a class of men they stand before the whole world in many things inimitable. As a class they have more than ordinary self-denial — they live upon less than other classes of men of equal influence (if there be any such) and station in life — they form no *established* order — have no peculiar exemptions or emoluments — no special rights or privileges (or with rare exceptions) that other men have not. As a body of men, they are not surpassed in learning, patriotism, wisdom, sacrifices for other's good, and true piety on the face of the earth. One faithful and truly a God-fearing champion like Luther, Calvin, Edwards, Chalmers is a host —

> "One blast upon his bugle horn,
> Was worth a thousand men!"

The requirements of our natures are daily and healthful food. Without how soon we droop, waste, wither and decay — with it comes ruddy health, active muscle, and beaming eye. But "man liveth not by bread alone"— and "not by might, nor by power, but

by my spirit saith the Lord." We then have an intimate, the most intimate relation to the spiritual, the eternal Word — and our every-day life and its relation to this world is only a preparation for the spiritual life. We are all "bought for a price." We are not our own, for "every man must give account," &c. Every man too has within him "a fountain," and which, if not properly filled, must become dry, thirsty, parched, and our only reservoir, "the fountain head," will supply him in his necessities. The peculiar province of the pulpit and its preacher is to direct man to "that fountain that never faileth," that "well spring of water" always flowing that shall be in the man who drinketh thereof "a well of water springing up unto life eternal."

Distant water fall, soft and gentle music, and the sweet lullaby have soothed many an aching heart. But the faithful preacher, with gentle voice and gentler words, "blessed are the meek," &c., or "blessed are the poor in spirit," &c., or "come unto me *all* ye that are heavy laden," &c., has power to break and subdue the stony heart, soothe the afflicted, heal the broken-hearted and lift up the despairing. And how much better "to be door-keepers, &c., than to dwell in the tents (mansions) of wickedness." Reflection on this text alone ought to make a man wiser, and if wiser, better.

The application I wish to make in conclusion, is —

1st. The standard of the Cross in our pulpits should be lifted up "by clean hands and a right spirit."

2d. The pulpit is now and ever has been a most potent engine of power and influence for good to man, particularly in our country.

3d. That the preacher in the pulpit is the power of a throne that will never perish, and gives character to that "righteousness that exalteth a nation" and its people.

4th. That the people are only prosperous and free as they preserve, maintain and sustain a pure gospel ministry and a sacred pulpit. And,

5th. That without a gospel pulpit and gospel preacher, freedom's but a name — a bird without a plume — and a curse as withering and blighting as the anarchy and despotisms of the horrid French Revolution and fratricidal war — from all which we may most devoutly and fervently pray, as a nation and a people, "Good Lord, deliver us."

"Put no trust in anything but the mercy of Heaven."—*Arab Proverb.*

DUKE OF SUFFOLK'S LETTER TO HIS SON.

Sir John Fenn published in England a few years ago two volumes of original letters during the reign of Henry VI, Edward IV, and Richard III, under the title of "The Paston Letters." These letters give us some insight into the dark and melancholy events of the civil wars that convulsed the realm for thirty years. During "The Wars of the Roses," Hume says: "The scaffold as well as the field incessantly streamed with the noblest blood of England, spilt in the quarrel between the two rival families." The ancient nobility was nearly exterminated. The progress of civilization was arrested, and every interest of the nation thrown into disorder and insecurity. Men's minds were distracted so that science and literature were not pursued, and religion was neglected. In this collection of letters a letter of the Duke of Suffolk arrests our attention as worthy of a place in our pages at the present time. Suffolk was the Minister of Henry VI, and a great favorite of the Queen Margaret. He was guilty of many evil deeds himself, but properly desirous that his child should be a better man than his father. He was a man of great talents and of great ambition, and of great intellectual vigor, skillful and far-seeing in political affairs, and well versed in the literature of his times. The following letter he wrote to his son a few days before his death:

"My dear and only well beloved son, I beseech our Lord in Heaven, the Maker of all the World, to bless you, and to send you ever grace to love him, and to dread him, to the which, as far as a father may charge his child, I both charge you, and pray you to set all your spirits and wits to do, and to know his holy laws and commandments, by the which ye shall, with his great mercy, pass all the great tempests and troubles of this wretched world. And that also, weetingly, ye do nothing for love nor dread of any earthly creature that should displease him. And there as (*whenever*) any frailty maketh you to fall, beseech his mercy soon to call you to him again with repentance, satisfaction, and contrition of your heart, never more in will to offend him.

"Secondly, next him above all earthly things, to be true liegeman in heart, in will, in thought, in deed, unto the king our aldermost (*greatest*) high and dread sovereign lord, to whom both ye and I be so much bound to; charging you as father can and may, rather

to die than to be the contrary, or to know anything that were against the welfare or prosperity of his most royal person, but that as far as your body and life may stretch, ye live and die to defend it, and to let his highness have knowledge thereof in all the haste ye can.

"Thirdly, in the same wise, I charge you my dear son, alway as ye be bounden by the commandment of God to do, to love, to worship your lady and mother; and also that ye obey alway her commandments, and to believe her counsels and advices in all your works, the which dread not but shall be best and truest to you. And if any other body would steer you to the contrary, to flee the counsel in any wise, for ye shall find it naught and evil.

"Furthermore, as far as father may and can, I charge you in any wise to flee the company and counsel of proud men, of covetous men, and of flattering men, the more especially and mightily to withstand them, and not to draw nor to meddle with them, with all your might and power; and to draw to you and to your company good and virtuous men, and such as be of good conversation, and of truth, and by them shall ye never be deceived nor repent you of.

"Moreover, never follow your own wit in no wise, but in all your works, of such folks as I write of above, ask your advice and counsel, and doing thus, with the mercy of God, ye shall do right well, and live in right much worship, and great heart's rest and ease; and I will be to you as good lord and father as my heart can think.

"And last of all, as heartily and as lovingly as ever father blessed his child in earth, I give you the blessing of Our Lord and of me, which of his infinite mercy increase you in all virtue and good living; and that your blood may by his grace from kindred to kindred multiply in this earth to his service, in such wise as after the departing from this wretched world here, ye and they may glorify him eternally amongst his angels in Heaven."

ENDOWING COLLEGES.

It is a curious fact, as Sir William Hamilton expresses it, that the Universities of England have become a *myth*, and are annihilated by passing into mere private halls or colleges. Yet it is so. And all the halls and foundations of Cambridge and Oxford bear the names of their founders; and even where these founders were kings, the benefactions came from them, not as kings, but as private persons — the funds in every instance coming not from the public, but from their own private purses. And in America, it is chiefly from *com-*

mercial men that our Colleges and Theological Seminaries have received their endowments. Such benefactions have come, in most instances, from merchants, who have made such institutions heirs to their estates. Some munificent gifts have been made by others, by planters, physicians and lawyers; but the greatest number has come from merchants. Nor can we conceive of any higher happiness in this world, than that of the man whose business or labors have been so blest of God, that he has acquired the wealth that men so much seek after, and at the same time, has the desire and purpose to employ it in founding those institutions which will bless the world with their hallowed influences in his own generation, and convey the greatest blessings to be found on earth down to future ages, even long after he has gone to rest in his grave.

PRAYER FOR EDUCATIONAL INSTITUTIONS.

According to the recommendation of the General Assembly, the last Thursday in February was observed as a day of special prayer in Calvary Church for the outpouring of the Divine Spirit on the rising generation, and especially upon the baptised youth of the Church, the officers and students of Colleges, Academies, and all institutions of learning in our own, and in foreign lands. There was quite a large congregation in attendance, and the exercises throughout were interesting. They were opened with prayer, singing and reading of the Scriptures and remarks by the pastor.

Rev. Dr. Burrowes, President of the City College, then followed with an address and prayer. In his opening remarks, Doctor Burrowes paid a beautiful and affecting tribute to the late Secretary of the Presbyterian Board of Education, the great and good *Dr. Van Rensselaer*, to whom we in California are much indebted. He also said that our prayers on this occasion were not to be confined to Presbyterian Colleges and Seminaries, but were to be offered for all institutions of learning of all denominations, and for the Public Schools. He said Cambridge and Princeton had manifested a laudable zeal, and appropriated large sums of money to secure the presence and services of distinguished men of science in their Halls. One had the name and influence of *Agassiz*, and the other that of *Guyot* as an attracting power; but what all institutions of learning most needed, was the presence and blessing of God. He said it was not true that Presbyterians in their zeal for a learned ministry did

not also require a pious one — that no young man could be received as a candidate for the ministry until he passed a satisfactory examination, as to his personal piety, acquaintance with experimental religion, and motives in seeking the ministry. He said it was true that Presbyterians were, and always had been zealous for a high degree of learning and culture in their ministers, but that they also, insisted upon piety as well, and indeed made piety the first and the greatest thing in the servants of the sanctuary. He also referred to the well known fact, that every leading institution of learning was distinguished for certain characteristics — for example, the graduates of Yale, Dartmouth, Union, Williams, Harvard and Princeton, were easily detected by persons of general intelligence, from the peculiarities of character and manners that had been stamped upon them while in College. And these characteristics were chiefly owing to the personal influence of their teachers. A teacher's influence, from his silent example, imperceptible or unobserved it may be at the time, is even greater over his pupils than his expressed instructions. Hence the immense importance of having men of thorough scholarship, sound learning, correct morals and refined manners in our educational institutions. In concluding his remarks, of which we have merely given a synopsis, he referred to the grounds of encouragement which we have to pray for our youth — that we were now united in prayer with almost all the Christian world, at least with our brethren throughout Christendom, for the blessing of God upon their youth. He referred to a remark of *Lucretius*, that it was a grand sight to stand on some high cliff in safety and see the tempest raging over the sea below, or remote from danger to see the struggles of a grand battle; but our position as Christians in California was much more sublime — we stood in our day on high vantage ground, and with far more noble feelings than *Lucretius* ever conceived — we are here to-night to pray for the coming of Christ's kingdom, and that his spirit may be poured out upon all the rising generation.

ADDRESS OF REV. C. R. CLARKE,

PRINCIPAL OF THE FEMALE SEMINARY.

It has often been observed of the element of fire that it is a good servant, but a bad master. Go into the mill on Market street. See this element turning water into steam, and that steam propelling machinery, and that machinery grinding the hard grains of wheat into soft, nutritious flour. See this, and then declare that fire is a

good servant. But, then, see the other side of the picture. Go up Clay street, and observe the inscription upon one of the buildings. It reads, "*Nil Desperandum*, '49, '50, '51, '52." Those numbers indicate the years in which that building has been erected again after conflagrations. Fire, then, is an excellent servant, but a cruel master.

But, now, let us observe that the element of fire is, in this respect, like education bestowed upon the human mind. It is an excellent thing when used in favor of virtue and religion, but a terrible thing when used against these. It is a blessed servant of the best interests of society, but a cruel master and enemy of those interests. Take, for instance, the education of such a man as Voltaire. Alas, that it was so! but his education proved a mighty engine of mischief both to himself and to mankind. Better had he never learned the alphabet than, having learned it, to combine its characters as he did into blasphemies against Christ. * * * Education, then, is a good servant of the best interests of society, but a cruel master and enemy of those interests. But what now follows plainly from this truth? It follows that we should use every means to *make* education subserve the interests of society rather than oppose them. We do so with fire. Lest fire should get the mastery of us, we shut it up in iron prisons, called stoves, and the least little sparks we take pains to smother by leading them up long chimneys before they get to the open air. And, now, we should do an analogous thing in reference to education. We should use every means to prevent its doing damage, and to secure its doing good. We should use every means,— but what is one of those means? Even this which claims our attention to-night. To enlist education on the side of virtue and religion, we may pray for the sanctifying of education. We may ask God to convert every youth in course of education,— even this which we propose to do this evening.

And how much encouragement we have in the offering of such prayer! We have, in the first place, the same encouragements in the offering of these prayers that we have in the offering of all others. * * * At the same time we have other and special encouragements. God has smiled upon this day of prayer for Colleges. In past years when it has been observed it has been followed, in instances not a few, by great revivals in academies and colleges. * * * We have every encouragement, then, to prayer this evening. We have, on the one hand, the same general encouragements which always invite us to the mercy-seat, and then, on the other, much

special encouragement derived from the favor with which God has heretofore smiled on this observance.

Then let us pray for this good cause:— and let us do so, if other considerations are weak just now, for the sake of our beloved country. She is passing through a fearful crisis, and God grant that she may be preserved! But, even if she is preserved, will she not still require honest and God-fearing men to conduct her affairs properly? Thirty years from now, even as now, will she not demand fearless and righteous men in her Presidential chair, her army and her navy? But where now are the men who at that time will fill these places? According to every probability they are, almost to a man, in our present schools and colleges. * * * As we love our country, then, let us pray for the youth now in their studies.

But I am reminded, at this point, that there is a strong reason why this congregation, in particular, should observe this day of prayer for colleges. This is a Presbyterian congregation,— but there is established in this city, under the auspices of Presbyterians, a collegiate school. This matter of prayer for colleges, then, comes very near to us. A school — which will soon be a college — exists in our very city, and in connection with our very Presbyterian Church. Moreover, that school comes nearer still to this congregation. Its Principal is an attendant upon this church; its strongest patron is the pastor of this church, and, only lately, the school itself was held in the lower story of this church. * * * Personal feeling, then, as well as patriotism, invite this congregation to pray for colleges. In our prayers for youth in general we may remember the youth in particular who are gathered in the City College. At the same time we need not confine our thoughts to these, but let them embrace, also, the youth in the public schools, the youth in all other private schools, the youth at Oakland, at Benicia, at Santa Clara, at every point in our State — yes, everywhere in the United States.

But, now, let us remember the full extent of this term *youth*. Let us remember that it covers both sexes — that it includes the pupils in *female* schools as well as in male. Let us remember the girls and young women in our prayers, as well as the boys and young men. * * * And, finally, let us avoid a possible error in connection with this whole matter. Let us regard this day not as the day on which we do up at once all our year's praying for young people, but as the day on which we take a fresh start in this matter. * * * May this day be be with us only the beginning of a new series of days during each of which we carry to God's throne the interests of the rising generation.

DR. SCOTT'S ADDRESS ON PRAYING FOR EDUCATIONAL INSTITUTIONS.

Dr. Scott began his remarks by reading the resolution of the Assembly setting apart this day for special prayer, and the report adopted on the subject by the Assembly of 1859. He said there were about *sixty academies* and *twenty-two colleges* under the care of the Presbyterian Church, besides others that were virtually in the interests of the church, though not nominally under any ecclesiastical control. That from the beginning the Presbyterian Church had been the friend of education and an earnest advocate for a learned as well as pious ministry. The Westminster Assembly, to whom we are mainly indebted for our standards, was itself a body of educated men — university men — professors and teachers, theologians and preachers of the Word, and in all respects the ripest scholars of their age; and in many respects the world had not yet produced their superiors. Archbishop Usher, who was himself a distinguished and most learned and worthy man, had said of one of them, that he was not worthy to walk behind him in his tracks and carry his books. Dr. Scott insisted that the ministry of the true Church of God has always been a learned one, and that it is plainly the will of God that it should be learned as well as pious. In proof of this position, he referred to the history of the Church, showing that when it was composed of Adam's household, that then its minister was an educated man — educated by the Almighty Father himself, who had made man in his own image and after his own likeness — that he did not believe that primeval man was a savage, but an educated gentleman. And before the flood, Enoch and Methusalah and Noah were the educated men of their generations, and they were also their religious teachers. Noah was a preacher of righteousness. And so among the patriarchs, each father of a tribe was its teacher, priest and commander — the head of the Church and the State. And then in the organization of the Mosaic form of the Church, Moses was selected, who had been brought up in all the learning of the Egyptians, which was then the sum of the world's literature, and Aaron was both well instructed and eloquent. And then the Levites and priests were appointed to offer sacrifices and to teach the law to the people. They were especially set apart for such offices, and lived in forty-eight cities, which became university cities, because of the schools they established. And then, after the Conquest of Joshua, we read of the schools of the prophets, which were full of young men, that were

furnished with food and clothing by the Church at large while they pursued their studies. One of these prophetic schools was presided over by Samuel, and another by Elijah, who was succeeded by Elisha, and in a word that it was perfectly plain, that God required a learned as well as pious class of men to be the living teachers of his people from age to age, and that in no age and in no country was such a class more needed than in California at this moment.

Dr. Scott said that no institution nor enterprise could succeed without God's blessing — that his favor was its life. He regretted that prayers for our civil rulers and for our educational institutions were not more common — that indeed he thought our present unhappy state of public affairs would not have occurred, if Christians had done their duty in praying for our government; and he regretted also that prayers were not offered to the Throne of Divine Grace in our public services for editors, publishing houses and all printing establishments. These were rulers in the land whose influence for good or evil was unspeakably great, and as the only possible way of counteracting the evil of a corrupt and ungodly press, was by the use of an able and sanctified one, so he hoped that God's people would hereafter pray habitually and expressly for all editors and publishing establishments. We must fight fire with fire. We must meet the light that leads astray with true light that leads upward whence it comes. Editors were as needy and as worthy of prayer as any of our rulers, but that except himself, he knew of but one other minister who was in the habit of praying for them. He earnestly desired that all good men and women would pray for the blessing of God upon the cause of education, and upon all the fountains of literature.

1. A great orator of Greece had once said in the commencement of his annual eulogy upon those that fell at Marathon: "Athenians, our youth are no more! It is as if the spring were stricken from the year." This was touchingly beautiful and impressively true — *as if the spring were stricken from the year.* In the bosom of the spring are the buds and flowers, and fruits of summer, and the harvests of autumn; so on our youth rests the hope of the Church and of the State. They are a part of ourselves. We must soon give place to them. We are soon to put off our armor and cease from the battle. They are just putting it on. We are old ships on our last voyage, and about to enter the long desired harbor. They are new clippers with many voyages over dangerous seas yet to make. The rising generation is then worth praying for.

2. The cause of education is worth the united prayer of the whole

world. I fancy every one that has visited St. Peter's at Rome for the first time was disappointed; the building looks smaller than he expected to find it. And so on first seeing some historic mountain chain, we are ready to say, they are not so high as we expected; their summits are not away up in the clouds as we had hoped to see them; but a closer acquaintance with these and similar great or grand objects of art and nature convince us that our first impressions were owing not to a want of greatness in the objects, but to our want of comprehensiveness sufficient to grasp them. We are sure then that the artist's direction, to keep looking at them, till we discover their excellence is correct. For they are grand. It was for the want of an acquaintance with them, or the want of a literary and refined taste sufficient to appreciate them, that we were disappointed. As we know them better, they rise in our estimation. So the more we see of men and things, and the more familiar we become with education, and its bearing on the social, civil, moral and eternal interests of mankind, the more and the more importance does it assume. Its greatness cannot be overstated. There may be, there is something in blood and in races, but there is more in education and culture. And among families of the same race and living in the same community, the chief difference between them is the sum of the differences respectively of the influences under which they have been brought up. He was very much impressed in the course of a conversation a few weeks since with a gentleman about certain members of the Legislature, at his constantly asking, when a new name was introduced, not where was he born, nor to what party or church does he belong, but *where was he brought up and where was he educated?* He seemed to think he knew everything, if he knew where a man had received his education. Our educational institutions here are now in their infancy, but their importance is above our present capacity to express.

3. The character of a college does not depend upon the style of its buildings, but upon the sound learning, modest ability and excellent character of the teachers. A dome and towers, arches and pillars and an imposing front are all well and proper in their time and place, but the walls of an institution are its least glory. But for such qualifications we are especially to look to God, and to pray to Him to give us such men. He is the fountain of all light and knowledge. Every good gift and every perfect gift cometh from Him.

Some one has happily said, the Logic of events is stronger and swifter than the Logic of the schools, and with us this Logic leads

us to bestir ourselves at once for the education of our children. And to do this we must provide institutions for them — have teachers and books and apparatus suitable for educational institutions. And as we live in a new State and a forming period of society, we have of course to incur greater expense in providing for the education of our children than those who live where such institutions are already built and endowed, but then we have at the same time, and for the very same reasons, the honor and privilege of laying the foundations of those institutions that are to mould and bless future generations. It is an intensely practical question with us. It is our indisputable duty as Christians and members of the Church of Christ to supply our children with a thorough, liberal, Christian education. And in trying to build up institutions of learning, we must follow Providence. A great variety of events is to be considered, such as the character and wants of the country. With us these all concur in demanding serious efforts and without delay. Harvard College was founded by the Puritans when they were few and feeble. The College of New Jersey was founded when the united population of New York, New Jersey, Delaware and Pennsylvania was not so great as that of California at present. And so, many other colleges that have attained by God's favor to great usefulness and honor, have arisen from very humble beginnings. So many circumstances are connected with and essential to the prosperity of educational institutions, that we conclude the late eminent servant of the Church, Dr. Van Rensselaer, distinguished for his labors in this cause, was correct, when he said: "Flourishing colleges are eminently the creatures of Providence. A college is too vast an enterprise to prosper without great outlays of mind, and heart, and time, and patience, and money, and prayer." It requires men with hearts as big as mountains to foresee and successfully lay the right foundations for our colleges. And it is God alone who can give the wisdom needful to locate and build them. Much prayer, unceasing prayer, therefore, should be made by the friends of such institutions to God for wisdom to direct in their management as well as for the health and usefulness of the teachers, and for the success of the pupils in all proper knowledge, and especially for their growth in the knowledge and grace of our Lord Jesus Christ. And besides, however well an institution may be managed or however popular it may be, endowments or permanent funds are necessary to its enduring prosperity. And as the hearts of all men are in the hands of God, so his people should pray Him to turn the minds of men of wealth towards the endowment of our educational

institutions. As soon as the Puritans founded a college, they began to endow it, and their descendants continue the same laudable and necessary practice.

4. Then we should abound in earnest prayer for our youth and their teachers and the whole cause of education, in order that they may attain to the right end and aim of all knowledge. It is not only desirable for our children to get knowledge, but the right kind of knowledge, and to know the true end of knowledge. Lord Bacon has strongly warned us on this subject, saying, that it is the greatest error to mistake the true end of knowledge. Some men, says he, "get knowledge to entertain their minds with variety and delight; sometimes for ornament and reputation; sometimes to enable them to victory of wit and contradiction; and most times for lucre and profession; but seldom, sincerely to give a true amount of their gift of reason, to the benefit and use of man: as if these were sought in knowledge, a couch, whereupon to rest a searching and restless spirit; or a terrace, for a wandering and variable mind to walk up and down, with a fair prospect; or a tower of state, for a proud mind to raise itself upon; or a fort or commanding ground, for strife and contention; or a shop, for profit and sale; and not a rich storehouse for the glory of the Creator and the relief of man's estate."

St. Paul's Presbyterian Church.—The annual concert of prayer for Colleges was observed in this Church on the last Thursday of February. The pastor, Rev. A. Williams, was assisted by Rev. A. W. Loomis, of the Chinese mission. We understand several members were added to this congregation at their Communion, a few days since.

The Sweetest Thing.—Luther, when a poor student, was indebted to Ursula, the wife of Conrad Cotta, for a morsel of bread for singing in the streets of Eisenach, and afterwards, when God had made him the great teacher of the age, speaking of her who had supplied his wants, he said: "There is nothing sweeter than the heart of a pious woman."

Physical Defects.—It is stated that nine-tenths of applicants for enlistment in the United States army are rejected as unfit for the service. Of twenty thousand applicants only eighteen hundred were accepted. Does this prove that we are deteriorating?

TEACHING AND PREACHING.

So IMPORTANT do we regard the Christian training of youth, that we have never been able to separate the work of education from that of the Gospel ministry. We believe the Church of Christ is God's great teaching Institute, and that the Church should educate all its children, and consequently, that ministers of the Gospel are teachers, and should control the instruction of the children of their several congregations, and when expedient, give the instruction themselves in whole or in part, both in secular and spiritual things, and where they are not able to do this, then the schools taught by others should be under their supervision, or such as they may approve of. For ourselves, we believe that actual teaching is much more within the power, and that it is the duty of more of our ministers than they seem to think, or deem practicable, to establish or superintend schools. Except in large city congregations, or among a sparse population where the preacher has to serve several congregations that are distant from each other, we see no reason why each of our ministers should not be as in the good olden times, the head of a school, employing tutors or ushers to do the drilling where and when he has not time or strength for it himself. We are well aware that faithful teaching, like faithful preaching is hard work, and requires much patience and perseverance and toil. We know well what it is, from experience, to teach and to preach, to be at the head of educational establishments and at the same time be a pastor. A number of the best years of our life have been spent in educational efforts in connection with the regular Sabbath preaching of the Gospel.

But our purpose in writing at this moment was not so much to urge our ministerial brethren to take a more active part in educating the youth of their congregations, as to congratulate ourselves as Californians, that our wants in regard to the education of our children were in a fair way to be so well provided for. A number of Institutions for boys and girls have been established in the State, and in this city we have the College under the care of the *Rev. Dr. Burrowes*, for our sons, and the Young Ladies Seminary of the *Rev. Mr. and Mrs. Williamson*, on California street, and of the *Rev. Mr. and Mrs. Clarke*, in the lower story of Calvary Church. *Miss Aldrich*, also, has established a Young Ladies' School with superior regulations and accommodations for Gymnastic exercises, on Bush street. *Mrs. Rhodes*,

also, has an excellent Academy for Young Misses, on Tehama street. There are many other Schools in the city, but we are speaking only of those we are personally acquainted with, and can recommend from our own knowledge.

It will not of course be understood that in our foregoing remarks, we are intimating that the ministers of religion should have any thing to do with our Public Schools. As they are now established we do not believe any religion can or should be taught in them. Our remarks apply wholly to private and denominational schools.

A FAMILY PICTURE.

BUT ONE PAIR OF STOCKINGS TO MEND TO-NIGHT.

An old wife sat by her bright fireside
Swaying thoughtfully to and fro,
In an ancient chair whose cranky craw
Told a tale of long ago;
When down by her side on the kitchen floor
Stood a basket of worsted balls — a score.

The good man dozed o'er the latest news,
Till the light of his pipe went out;
And unheeded, the kitten with cunning paws
Rolled and tangled the balls about;
Yet still sat the wife in the ancient chair,
Swaying to and fro in the firelight glare.

But anon a faded tear-drop came
In her eye of faded blue,
Then trickled down in a furrow deep,
Like a single drop of dew;
So deep was the channel — so silent the stream,
The good man saw nought but the dimm'd eyebeam.

Yet marveled he more that the cheerful light
Of her eye had weary grown,
And marveled he more at the tangled balls —
So he said in a gentle tone:
"I have shared thy joys since our marriage vow,
Conceal not from me thy sorrow now."

Then she spoke of the time when the basket there
Was filled to the very brim,
And now there remained of the goodly pile,
But a single pair — for him;
Then wonder not at the dimmed eyelight;
There's but one pair of stockings to mend to-night.

I can but think of the busy feet,
Whose wrappings were wont to lay
In the basket, awaiting the needle's time —
Now wandered so far away;
How the sprightly steps to a mother dear
Unheeded fell on the careless ear.

For each empty nook in the basket old,
By the hearth there's an empty seat;
And I miss the shadows from off the wall,
And the patter of many feet;
'Tis for this that a tear gathered over my sight,
At the one pair of stockings to mend to-night.

'Twas said that far through the forest wild
And over the mountains bold,
Was a land whose rivers and darkling caves
Were gemmed with the fairest gold;
Then my first-born turned from the oaken door,
And I knew the shadows were only four.

Another went forth on the foaming wave
And diminished the basket's store,
But his feet grew cold—so weary and cold—
They'll never be warm any more—
And this nook in its emptiness seemeth to me
To give forth no voice but the moan of the sea.

Two others have gone towards the setting sun
And made them a home in its light,
And fairy fingers have taken their share,
To mend by the fireside bright;
Some other baskets their garments fill—
But mine! oh mine is emptier still!

Another—the fairest—the dearest—the best—
Was taken by angels away,
And clad in a garment that waxeth not old,
In a land of continual day.
Oh wonder no more at the dimmed eye-light,
While I mend one pair of stockings to-night. —*Selected.*

Our State.—In a struggle *pro aris et focis*, California is the strongest country on earth in proportion to the number of her population. Reason:—She has more fighting men in proportion to the number of inhabitants, men that are, and will make the best soldiers, either to endure campaigns or to bear the shock of battle. Her citizen soldiers would make an army of great intelligence.

Episcopal Church.—We regret to see that there is strife and trouble in this Church, about the *Rev. Mr. Taylor*. We have received a pamphlet from the publisher, containing a report of his trial before the Court of the Diocese of California. This publication is important as a part of the ecclesiastical history of our times.

The Five Great Powers are the Schoolmaster, Printer, Editor, Agriculturist, and Religious Teacher or Priest.

THE CENTURION OF CESAREA.

THERE was a certain man in Cesarea, called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always.— *Acts* x: 1-2.

HAVING read the whole of the interesting chapter from which the above text is taken, we invite you to consider —

I. *The subject of Divine Grace here introduced — his antecedents and circumstances.*

His name was Cornelius — a name distinguished among the Romans, especially as connected with the Scipios and Scyllas; by birth a Gentile and most probably a Roman, and by profession a soldier and by position an officer stationed at this time with his company at Cesarea, in command of a part of the Roman forces, then holding Palestine in subjection.

This Cesarea was called *Cesarea Palestina* to distinguish it from *Cesarea Philippi*, which was a city about 120 miles north of Jerusalem and near the sources of the Jordan in the mountains of Lebanon. *Cesarea Palestina* was formerly called Strato's tower. It was on the sea shore about sixty miles from Jerusalem — built by Herod the Great in honor of Augustus Cesar, twenty-two years before the birth of Christ. It was a city of great beauty and wealth, and at this time the seat of the civil government of Judea as Jerusalem was of the ecclesiastical. It was distinguished for its semi-circular mole, which was one of the most stupendous works of antiquity. Within its enclosure a large fleet could ride in perfect security in all weathers. The stones of this mole were immense blocks and brought from a great distance, and sunk twenty fathoms in the sea. It was chiefly inhabited by Gentiles, though some thousands of Jews lived there. Vespasian made it a Roman colony, exempting it from capitation and ground taxes. In the New Testament it is several times referred to besides in the case before us. Here Philip the Evangelist resided for some time, and Paul spent some time, perhaps two years, here on his way to Rome, and from this city he sailed when he commenced his voyage to Italy, during which he was wrecked at Malta. Here he made his speech before Festus and Agrippa, and here in the amphitheatre Herod Agrippa was smitten to death for not giving God the glory. It was a renowned city, and the seat of the Roman Court until Judea ceased to be a Roman province. In

the commencement of the wars with the Jews, twenty thousand Jews of Cesarea were massacred by the Gentiles. A most graphic and thrilling account of this massacre is given in one of the works of the late Dr. Ware of Boston. This city is noted in later times as the birth-place and episcopate of the great Church historian of the fourth century, Eusebius. A pile of ruin, now called *Kaiserah*, marks the site of this once courtly city. It is seldom visited. The present inhabitants of the old castle and surrounding ruins which cover a great space, are jackals, wild boars, snakes, lizards and scorpions.

A centurion of the band called the Italian band. *Band* means cohort or division of the Roman army, consisting sometimes of four, of six hundred, or of a thousand footmen, of whom the chief was called a tribune or marshall, corresponding to our colonel of a regiment. These cohorts were subdivided into companies of a hundred each, the captain of which was called the centurion. Usually a legion was composed of five bands, that is, of about five thousand infantry. *Italian band* means that they were soldiers from Italy, as we say "the New York regiment" or "the Louisiana legion," or as English officers in India are distinguished from the *Sepoys*. An old inscription mentions "the cohort of Italian volunteers which is in Syria." Arrian also speaks of the foot soldiers of the Italian band. Though the Roman armies were increased by levies from the conquered provinces, their chief strength was drawn from the mother country. Soldiers from Italy no doubt claimed a preëminence over those enlisted from other places. *Josephus* speaks of Cesarian cohorts as distinguished from the *Italian legion*. And, even if as some think, the Italian legion of Tacitus and Josephus was not formed at this time, all admit that there was an *Italian cohort* which answers quite as well to the original. It was probably the life-guard of the Roman Governor or Pro-Consul who resided there, and called the *Italian cohort* by way of distinction from the others, who were raised from the Provinces. For it was the custom of the Emperors to distribute their forces so as to occupy the chief cities of the empire by garrisons in order that sudden uproars, insurrections or invasions might be met and at once put down.

The *second* verse is an amplification of the completeness of the centurion's character. He was a perfect gentleman. He feared God, regarded man and took the proper care of his household. He kept both tables of the divine law. His faith was orthodox and his life proved it to be fruitful. He had a church in his house. Its members were obedient unto him in godliness.

A devout man — according to some, means that he was a religious heathen. Others — and this is perhaps the general opinion — say that he was a "proselyte of the gate," that is, had renounced idolatry, and had so far embraced the Jewish religion, that he kept the seven precepts of Noah and was kindly disposed to the Jews, but had not yet been circumcised. The arguments in favor of this last opinion are —

First. It is said he *feared God*, whereas if he had become a full proselyte, he would have been numbered with the Hebrews and have been spoken of as a Jew. *Second.* His hours of prayer were according to Hebrew custom. And it is clear also that he was acquainted with the Old Testament, for when Peter preaches to him, we find him appealing to Hebrew Scriptures for proofs that Jesus is the Messiah. This implies his acquaintance with them and belief in them, at least so far as to receive them as true historical records. And then, *third*, he was kindly disposed to the Jews. It is not absolutely certain, however, that he was "a proselyte of the Gate." *Wetstein* says he *feared* God and *worshipped* Him as the true God, distinguishing correctly between the original terms for *fear* and *worship*, which are not the same, and concludes that the meaning is, he feared and acknowledged God as the one, only, living and true God, and that he regulated his life by the rule of nature, and not by Mosaic precepts, and that, consequently, we are not to look upon him as a Jewish proselyte, but as a pious Gentile. This seems to us the correct opinion. He was at least a Gentile by birth, name and profession, and he was a *devout man*, whether he had ever been recognized as a convert to the Hebrew religion or not. Another (*fourth*) reason, however, which we think conclusive that he had not professed himself a convert to Judaism, is, that as a Roman the laws prohibited him from receiving any new or strange religion; and certainly he was as yet a Roman officer, and holding an honored position in the government. The whole force of the narrative seems to us lost, if he were a Jewish convert. The intent of the history is to show how the Gospel Church was opened to Gentiles without the intervention of Judaism.

The character of this man is the more exalted, if as we look at his uprightness, courtesy towards men and devotion to God, we remember who he was, whence he was and his peculiar temptations. Brought up in heathen superstition, he has already been converted to the worship of the true God — to the worship of Jehovah, the God of the Jews, who were a despised and conquered people. The

Hebrews were at this time held in peculiar contempt, and it shows the strength of this man's character, that he could rise superior to prejudice, and appreciate the excellence of a religion that was held by a people that his country esteemed so execrable. And then again, he was not only a soldier, but an Italian officer in a conquered country, and under such circumstances, the Roman cohorts often ran over the provinces like hungry wolves, making a prey of all they could get. "They had," says *Calvin*, "for the most part no more religion than beasts; they had as great care of innocency as cut-throats, for which cause the virtues of Cornelius deserve the greater commendation, in that leading a soldier's life, which was at that time most corrupt, he served God holily, and lived amongst men without doing any hurt or injury." His piety is, moreover, the more remarkable because the lives of the leading professors of the Hebrew religion at that time were anything else than commendable. Instead of alluring the heathen among them to the worship of the true God by their sincerity, humility and charity, the Scribes and Pharisees were censorious, proud, cold, formal and hypocritical. But he *feared God with all his house*, that is, family. This means that he governed and instructed them. True piety is always accompanied by a sincere desire for the salvation of others, especially of those with whom we are closely connected, or for whose welfare we feel especially responsible. However it may have been with other Roman officers, this one, in fearing God himself, was successful in making his sentiments and conduct prevail over his household. Nor was his influence confined to his own house — for he *gave much alms to the people*. Alms here are used by a figure of speech for all that a charitable and bountiful man, with the love of God in his heart, would do for his fellow-men. "Blessed is he that considereth the poor: the Lord will deliver him in the time of trouble." *Psalm* xli: 1.

And prayed to God always — that is, continually. He observed the regular seasons of prayer — did not neglect the morning and evening sacrifices." "Rejoice," says *Paul*, "in hope; patient in tribulation; continuing instant in prayer." And our Lord has taught us that men ought always to pray and not to faint. *Luke* xviii, and also 1 *Thess.* vi. Daniel prayed three times every day. The early Christians were careful to pray at the third, sixth and ninth hours; that is, at nine, twelve and three. It is also to be remembered that Cornelius, as a soldier and an officer on duty, had much to do, and many hindrances to overcome; but while he was faithful, punctual and prompt in the duties of his office, he could also find time for

prayer. His heart was always in a praying mood. If we incline our hearts unto wisdom, and apply our heart to understanding; if we cry after knowledge, and lift up our voice for understanding; if we seek it as silver and search for wisdom as for hidden treasures; then we shall know the peace of the Lord, and find the knowledge of God. *Prov.* ii: 2–5. Blessed are they that keep his testimonies, and that seek Him with the whole heart. *Ps.* cxix: 2.

It is a happy remark of *Chrysostom the golden mouth*, that the Ethiopian Eunuch, treasurer of Queen Candace, and the Centurion Cornelius are not mentioned because of their official rank and station, but because their official duties and rank did not hinder them from serving God. If there is not as much piety, therefore, in the army and navy as we should expect from the education, profession and position of the officers and men, it is not for the want of examples in both ancient and modern times. It may indeed be true, that the precariousness of life, amid the dangers of war, instead of awakening the mind to a proper preparation for eternity, is turned into an argument for neglecting religion, if not made a plea for dissipation. It is a well known fact that in some of our cities, nearness of the grave-yard raises a suspicion of low morals — that plagues and epidemics, instead of reforming a city, have been noted for prevailing violence and licentiousness. We know historically that this has been true of Jerusalem, Bagdad, Cairo, London, and of some cities on our own continent. A most remarkable instance of this is seen in the history of Florence in the fourteenth century, when the plague almost depopulated the city and surrounding country; and yet the morals of the survivors grew worse and worse as the plague raged the more and more deadly. The tales of Bocaccio illustrate that familiarity with sickness and death — exposure to shame and peril does not convert men. Nor are the judgments of God, miracles of themselves sufficient to bring men to salvation. They always harden rather than soften, unless accompanied by the grace of God. It is at least painfully true that the hazards of military life do not always make men mindful of their duty to God. Still, as a class they are not excluded from the offer of the Gospel. Nor is it right that prejudices against any class of men or profession should be a hindrance in their way to salvation. It is certainly not an impossibility to belong to the military profession and at the same time be truly pious. It may require much courage to dwell in camps and resist temptations to evil doing; yet it is hardly worse than to be a lawyer or a merchant. Opportunities for sinning and temptations to wrong-

doing are in all occupations and in every one's path. But a long list of military and naval heroes could be given, who were as remarkable for their piety as for their success in war. It is never proper to allow our prejudices to be excited against men *as classes* or professions, that are not in themselves sinful.

(TO BE CONTINUED.)

RULING FROM THEIR URNS.

WHO for ages suffered the confiscation of property, exile, imprisonment and death, rather than renounce the truth as it is in Jesus? — The Waldenses and Huguenots, those noble Calvinists of France. Who besides Luther, were the great leaders of the Reformation of the sixteenth century? Melancthon and Zuingle, Calvin, Farel and Vinet, Knox, Cranmer and Ridley — all Calvinists. Who "alone kindled the precious spark of liberty in England," and gave "English the whole freedom of their Constitution? According to Hume, they were the Puritans, those reviled Calvinists. Who elevated Scotland to her high eminence among the nations? Her sturdy Calvinists. Who bore the most important part in our Revolutionary struggle? Calvinists, according to our distinguished historian, Bancroft, himself a Unitarian. He says: — "The pilgrims of Plymouth were Calvinists of France; William Penn was a disciple of the Huguenots; the ships from Holland, that first brought colonists to Manhattan, were filled with Calvinists. He that will not honor the memory, and respect the influence of Calvin, knows but little of the origin of American liberty. 'By their fruits ye shall know them.'"

FREE CHURCH OF SCOTLAND.—Since the disruption of 1843, the Free Church of Scotland has raised the magnificent sum of *twenty-three* millions of dollars for church and missionary purposes. *Ten* millions for the support of her ministers; *one* million for schools, ann *two and a half* millions for her colleges; *three and a half* millions for church edifices; two millions for manses, &c. The average contribution for each member is about six dollars per year. Her educational and missionary schemes are carried on with great efficiency. She is a noble bulwark of the faith. May her shadow never be less.

HISTORY is nothing more nor less than an embodiment of Providence.

THE SECOND SABBATH AFTER THE FIRST.

"And it came to pass on the second Sabbath after the first, that he went through the corn fields."—*Luke* vi. 1.

Perhaps the only difficulty here is the phrase—*Second Sabbath after the first*—in regard to which we have to say: 1. That it is obvious that even the Syriac and Arabic and other old versions, failed to apprehend its true meaning. 2. That although eight or more different explications are given, and all conjectural, yet nothing depends upon any one, nor upon all of these interpretations. No doctrine or duty is affected by the different explanations given of this verse. 3. *Theophylact's* view is perhaps the best, and the only true one, that has been advanced. It is this: That the Sabbath here called the *second after the first* means the first of the seven Sabbaths that occurred or intervened between the passover and the pentecost. It appears from *Lev.* xxiii. 10—16, that on the second day of unleavened bread, that is of the passover week, the offering of the sheaf or first fruits of the harvest took place; and that from thence they reckoned fifty days to the pentecost. The meaning then is, that the *second Sabbath* of the text was the first Sabbath after the second day of unleavened bread, and that there were six more Sabbaths to pentecost. This interpretation seems to us correct. It is in harmony with historic facts, and with the ripe corn, that is barley or wheat, that was standing in the fields, and it is also supported by able biblical interpreters, such as Scaliger, Lightfoot, Whitby, and many others.

The City College.—The Trustees of this Institution are now a body corporate. The certificate of incorporation has been filed according to law, in the County Clerk's office, and the Trustees are prepared as a regularly constituted corporation to receive books, money, lands and any other bequests for the use of the College, and design to do all in their power to make it a blessing to the country and an honor to the city. The regular college year is to begin the first of June next, when the classes will be formed. The new *Chapel* is now in the course of construction, and will be ready for use in a short time. There are now over ninety students in attendance. May we not confidently expect the citizens of San Francisco to aid this Institution in that prompt and liberal manner that has ever characterized them? A great enterprise has now been happily commenced in their midst, and for their benefit, and for the honor of the city. Every possible guarantee for the faithful execution of the trust confided to its Trustees can now be given. Who will be the first to make donations for the *University of San Francisco* in lands, books or apparatus? Who are to be the favored individuals that are to embalm their names on the great Pacific coast for all ages to come in scholarships and professorships?

The Presbytery of California held its Spring sessions in Calvary Church the 13th of March, The opening sermon was preached by Rev. A. W. Loomis, of the Chinese Mission. The essay of Rev. A. Scott, of Arcata, on "An efficient ministry," is an able and appropriate discourse. We hope to publish it in our next. The Rev. Dr. Anderson is the delegate to the General Assembly, and W. W. Caldwell, elder, and Dr. H. P. Coon, alternate.

Calvary Church.—It is a custom of this Church to have communion the second Sabbath of every second month, when a report of its condition is made. The second Sabbath of the last month, the report showed that the Church was in a prosperous condition. The congregations are uniformly large. Two members were reported to have died since the last sacrament; five adults and seventeen children were baptised, and fifteen new members were added to the Church.

Rev. W. C. Mosher.—We noticed the return of this excellent brother to our State, in our last number. We are now happy to know that he has received a hearty and liberal welcome to Jackson, Amador county. We congratulate this high-minded and intelligent community upon their efforts to secure Mr. Mosher's services as a preacher of the Gospel.

Young Ladies' Seminary.—We rejoice to learn that this Institution under the care of Mr. and Mrs Williamson, California street, near Dupont, is in a flourishing condition. Mr. and Mrs. Williamson are pioneers in the great cause of education on this coast. They have done a great and good work. Their names will live and be blest in many rising families on the Pacific, long after they have gone to their rest. It is a great privilege, and the highest honor accorded to mortals, to be co-workers with God in doing good to our fellow men. And there is no more important work on earth than the education of *the mothers* of a generation. It was a kind Providence that sent Mr. and Mrs. Williamson to California at so early a day, and has enabled them to do so much "in rounding it into shape." "They who rock the cradle rule the world."

Female Seminary.—The Institution opened by *Rev. Mr. Clarke*, in the lower story of Calvary Church, has made a prosperous beginning. The new windows inserted in the north end of the large lecture room supply an abundance of light. The large hall and run of the whole lower story of the building furnish ample space for the exercise of the pupils without exposure to rain or sun, or to the street. The rooms are dry and pleasant, and every attention is given to the training of pupils in knowledge and good conduct.

Advisory Committee.

The officers of the Committee on Domestic Missions of the Presbyterian Church for the Pacific Coast, appointed by the Board, are:

REV. W. A. SCOTT, D. D., *Chairman.*
REV. GEO. BURROWES, D. D., *Recording Secretary.*
REV. JAMES WOODS, *Corresponding Secretary and General Superintd't.*
J. B. ROBERTS, *Treasurer.*

Books!—Presbyterian Books!—The Rev. S. T. Wells has established the Depository of the Presbyterian Board at *Mr. White's* Bookstore, 27 Montgomery street, where he will be happy to receive orders. He has a large supply of books on store, and more coming. It is the purpose of the Board to keep constantly on hand in this city, a full supply of all their publications. We invite especially the attention of the public to their publications for Youth and Sabbath Schools. All Presbyterians will rejoice, also, to know that Confessions of Faith, and Hymn Books and Psalmodists of all sizes and of various prices, are now to be had without waiting to send to Philadelphia: Also Jacobus' Notes on the Gospels, and Question-books for Sabbath Schools; Dr. A. Alexander's Practical Sermons, especially suited for family and congregational reading; Catechisms and Tracts, and a great variety of interesting books, for old and young, etc., etc.

A. Roman & Co.—It will be seen, from their advertisement, that the large book-selling and publishing house, No. 507 Montgomery street, has become *pluralized*, by adding a company to *A. Roman*. We congratulate our friends on their prospects. Their shelves are filled with valuable books, and their prices are as low as can be afforded on this coast. They receive new books regularly by every steamer.

Educational Herald.—We are indebted to Warren Holt, 73 Montgomery street, San Francisco, for a copy of this Monthly. It is devoted to Educational intelligence and the enterests of Schools, teachers and pupils. It is in the interest also of music and school book advertising. It is printed in New York, and the California edition issued in this city.

The Evangelical Repository, Presbyterian, Christian Instructor, Home and Foreign Record, of Philadelphia; The Advocate of Peace and Indian Arcana, of Boston; Los Angeles Star; San Barnardino Herald; Napa Reporter; Shasta Courier; Red Bluff Independent; The Evangel, Daily Times, Alta, Bulletin, Mirror, Call, Herald, and *Evening Journal,* of San Francisco, will please accept our thanks for their notices.

Mr. Clarke's address, in Calvary Church, before the Sabbath School Union, on "furnishing the youthful mind and heart with life machinery," is deferred for the want of room.

An article fron the pen of Prof. Carleton on the "Discipline of Schools" has been crowded out, but will appear in our next.

The Presbyterian published in Philadelphia, at $2,50 per annum. The agent in San Francisco is J. B. Roberts, 70 California street, below Battery.

Medical Department of the University of the Pacific held a commencement in Tucker's Hall, on the 14th ult.

Educational Institutions are prospering generally, throughout the State.

Pacific Methodist College has been located at Vacaville, with flattering prospects.

The Cumberland Presbyter has been received. It is an excellent number. We hope it will be well supported.

LITERARY RECORD.

From H. H. Bancroft & Co., 151 Montgomery street, we have received:

From Hay-time to Hopping. By the author of Four Acres. New York: Rudd & Carleton, 1851.

This is an excellent, well printed and beautiful volume of its kind. It is an English book, descriptive of a rural parish, and of just such scenes and of love-making as end in marriage in every parish of england, every year of the world. In this case one of the bridegrooms is the Rector. The religion of the volume is altogether that of the Church of England. The story is simple and agreeable.

Emerson's Conduct of Life. Boston: Tichnor & Fields, and for sale by Bancroft & Co., San Francisco.

This volume contains nine essays on Fate, Power, Wealth, Culture, Behavior, Worship, Considerations by the way, Beauty, and Illusions. It is peculiarly *Emersonian*. In these essays there are some sharp things, some dull things; some sense, and a great deal more nonsense; some good things said in a style that no body else can use, and a good many pages have no meaning at all. Emerson himself cannot translate them. However, when we go into that line at all, we prefer Carlyle to any of his imitators.

The Petty Annoyances of Married Life. From the French of Honore de Balzac. New York: Rudd & Carleton, and for sale by Bancroft & Co., San Francisco.

This is a book pre-eminently French, lively and entertaining, doing np both sides to the married estate, both male and female. It is doubtless more interesting in France than in America.

Tom Brown at Oxford; Part First. Boston: Tichnor & Fields. For sale by Bancroft & Co., San Francisco.

It is a sequel to "School Days at Rugby." It requires some knowledge of English society and schools, and of a university life, to fully appreciate this work. It is wonderful how much more the Universities of Germany have done for literature, than those of England; but whoever reads *Tom Brown* understandingly, will have quite a correct view of the reasons why it is so. Recent reforms, however, in the English Universities have improved matters a little from what they were in Tom's day.

Revelation its own Interpreter. By John Cochran. New York: Appleton & Co. For sale by G. B. Hitchcock, 107 Sansome street, near Clay, San Francisco.

Mr. Cochran is a good scholar, and a fine biblical student. He is favorably known as one of the translators for the Clarkes of Edinburgh. His object in this volune is to show that the revelation of John being delivered in a double version, is its own interpreter. Those who take an interest in such studies should give Mr. Cochran's book a careful reading.

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"I am in the place where I am demanded of conscience to speak the truth, and therefore, the truth I speak, impugn it whoso lists." *John Knox.*

Having concluded to admit a limited number of advertisements, for terms, we refer our friends who may desire to use our pages for

ADVERTISEMENTS,

to our agent, H. CHANNING BEALS, at the *Mercantile Gazette and Shipping Register*, south-west corner of Sansome and Clay streets.

W. A. SCOTT, Editor and Proprietor.

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